Volume LXXIX CHICAGO, November 30, 1917 Number 13

UNITY

Freedom, Fellowship and Character in Religion

Christmas Suggestions

UNITY HYMNS AND CHORALS—a fitting present for the home and beautiful for the Church.
Single copy 60 cents, postage prepaid; for Church introduction 50 cents, plus expressage.

The edition of LOVE FOR BATTLE-TORN PEOPLES by Jenkin Lloyd Jones is not quite exhausted. Why not buy now before it is too late.
Price, 75 cents.

CHRISTMAS AND NEW YEAR CARDS of exquisite design, new and happy expressions of thought.

TREASURE BOOKS—

An empty book is what I need
To fill with things I love to read
And keep, and read again;
A lovely book, securely bound—
Now where can such a book be found
To keep or give a friend?

The above may be obtained from

ABRAHAM LINCOLN CENTRE
700 Oakwood Boulevard, Chicago

The Cards and Treasure Books may also be had direct from the studio of

MISS FRANCES LESTER
1151 E. Fifty-fifth Street, Chicago

CONTENTS

EDITORIAL—
Notes 195
The Hindu Problem 197
Suspended Pacifists 198
The Right of Conquest.—DAVID STARR JORDAN ... 200

CONTRIBUTED AND SELECTED—
Education in India.—W. W. PEARSON 200
Health for the Soldier.—GEORGE WILLIS COOKE ... 205
Frederick Lucian Hosmer, Hymnodist.—*John Wright Buckham* 203

CORRESPONDENCE—
At the Subscription Desk 206

POETRY—
Hate.—*James Stephens* 195
Oh, Set the Nations Free.—*Robert Loveman* 200

THE FIELD—
The Civil War as an Excuse.—*William I. Hull* .. 207

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

House Furnishings
Hardware
Janitor Supplies

Buy At Home
Save Money

Reich Bros.
3972 Cottage Grove Ave.

Carry a Complete
line at lowest prices

Telephone Drexel 440

Pay Gas Bills Here
Free of charge

THE Keeley Treatment

For Liquor, Opium, Morphine
and Other Drug Using

Successful for 33 Years

**and still the best because
we keep up to date always**

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet
***All Correspondence Confidential
in plain envelope***

The Keeley Institute
DWIGHT, ILL.
Chicago Office:
Suite 906 Rector Bldg.
79 W. Monroe Street

TELEPHONES
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

FINE GROCERIES
and
MEATS

FRUITS
and
VEGETABLES

3917-19 Cottage Grove Ave.

REEDY'S MIRROR — Unique Among Publications

It is devoted to a breezy and unconventional discussion of the larger issues of politics, sociology, economics, art, letters, music, finance.

Its point of view is tolerantly human rather than academic. Liberalism, as distinct from precipitate radicalism, is its policy. It strives for the best quality in its literary features, stories, essays, poetry, reviews, etc. Its financial articles are as well thought as written, for the public, not for the broker. It is not a society paper and it has no religious affiliations or inclinations.

It is a paper that arouses interest and provokes discussion. Each issue has an interest that persists beyond the concerns of the immediate hour. It is readable any time—anywhere.

$3 a year—Send for sample copy.

REEDY'S MIRROR, ST. LOUIS, MO.

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

Phone Oakland 489 JANITORS' SUPPLIES

Everything in
HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY

STEAM—DOMESTIC
COAL
TELEPHONE YARDS 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

1902—One Wagon
1911—10 Wagons
and
FOUR AUTOMOBILES

We are patronized by those who desire and appreciate an excellent quality of laundry work.

Bissell Laundry Co.
Phone Douglas 1003
653-59 39th Street Chicago

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk Cream Butter Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street Telephones at all Division Offices
EVANSTON CHICAGO OAK PARK

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, NOVEMBER 29, 1917 NUMBER 13

HATE.

My enemy came nigh,
And I
Stared fiercely in his face.
My lips went writhing back in a grimace,
And stern I watched him with a narrow eye.
Then, as I turned away, my enemy,
That bitter heart and savage, said to me:
"Some day, when this is past,
When all the arrows that we have are cast,
We may ask one another why we hate,
And fail to find a story to relate.
It may seem to us then a mystery
That we could hate each other."
Thus said he,
And did not turn away,
Waiting to hear what I might have to say,
But I fled quickly, fearing if I stayed
I might have kissed him as I would a maid.

From "Insurrections." —*James Stephens.*

The Poetry Society of America, of which Jessie B. Rittenhouse is secretary, in its November Bulletin announces that Cale Young Rice's poem, entitled "Processional," has been sold as an attractive little folder and has netted several hundred dollars towards the Ambulance Fund which the society proposes to raise and to name after "its revered senior member," Edwin Markham.

At last one of the reproaches of the State of New York is to be wiped away. The old Sing Sing prison with its 3x6x7 dark cells, is to be done away with. The new prison is to be a farm industrial prison. The prisoners are to be grouped in small buildings. For further news of this heavenly kind, see Winthrop D Lane's article in the *Survey* for November 24th.

Anna Garlin Spencer in the *Survey* for November 24th has an appreciative notice of Malcolm Quinn's book on the "Problem of Human Peace" (E. P. Dutton & Company, Publishers), a book written from the standpoint of Roman Catholicism. He argues that war has become unnecessary because the evils which war attempts to correct are only increased by the methods of violence, while health, beauty, knowledge, and material efficiency are never increased by war. In the same paper, Stanton Coit's book, "Is Civilization a Disease?" is noticed. The world war, Dr. Coit says, "is best understood when it is looked upon as a struggle of civilization against its successor." (The book is published by Houghton Mifflin.)

All realize that in the strain of the war, when everybody is absorbed in meeting the *extraordinary* demands, there is great danger that the *ordinary* demands of life and health, which is another way of saying the divine demands, for they are persistent, are in danger of being neglected. Noble institutions are left to languish; high purposes are defeated and fine impulses are strangled at birth. Such an institution is the Provident Hospital in Chicago, one glow-point in the story of the negro's wrongs. This is an institution that knows no race and no color, that has been doing benignant work for many years, largely directed by the colored people, but generously supported by the more prosperous white neighbors. The hospital has fallen into desperate lines. A recent effort to lift it out of immediate danger by raising an emergency fund of $15,000 is near completion. Help has come in many ways. One way has been through the co-operation of the Choral Study Club of Chicago, an incorporated body of a hundred and fifty voices of colored people which commands high respect among musical circles. Plans have been made for a big benefit concert to be given at the Abraham Lincoln Centre on Wednesday evening, December 5th. If ever a good cause ran parallel with enjoyment, it is in this case. Both the cause and the artists deserve a big house. Go early and get a good seat.

When last the Editor of UNITY visited Leland Stanford, he found his friend, William Herbert Carruth, in the center of a bright circle of young men and women sitting in the sun. He was conducting his "class in poetry." But he told the Editor that they were not "studying poetry" but "making poetry." They were busily engaged in the industry of manufacturing verse which the genial professor of poetry insists is, to a degree, an acquired art. Poets may be born, but verse-making can be taught. The Stratford Publishing Company announces a new book by Professor Carruth, entitled "Verse Writing—A Manual of the Technique of Poetry." If the Professor can reveal the process by which he wrote his "Each in His Own Tongue," the work ought to meet with a large sale:

A fire-mist and a planet,
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty
A face turned from the clod,—
Some call it evolution,
And others call it God.

It is a sign of the sanity still at the heart of things, to know that the New York Browning Society, founded by Julia Pauline Leavens, who was trained to her Browning work in Chicago, is going right on with its studies and has formulated an interesting program for the year. It meets monthly in the East Room of the Waldorf Astoria. The general subject for the year will be "Browning, the Poet of Life." At the October meeting, "Faith and Hope" are exemplified by *Rabbi Ben Ezra, The Death in the Desert, La Saisiaz,* and *Prospice,* with Mrs. Edwin Markham as chairman of the day. Two study classes have been organized: An afternoon class led by Martha Foote Crow, to meet on Wednesdays at 2:30 at the homes of the members, and an evening class on the fourth Tuesday of each month led by Mrs. William L. Voigt. The six-page leaflet contains much interesting Browning news. The love of letters is perennial. Further information concerning this society can be obtained by addressing the corresponding secretary, Mrs. Thomas J. Vivian, 312 Manhattan Avenue, New York.

The Supreme Court decision pronouncing negro segregation, as required by city ordinances in Louisville, Richmond, Baltimore and St. Louis, to be unconstitutional is reassuring. The dying word of Charles Sumner to his friend Senator Hoar, "Take care of the Bill," referred to the Civil Rights Bill. Generations pass; race prejudice, real estate interests, the pride of caste, creed and class do their work, but the bill remains. After a while, a long while, the ability to enforce catches up with a prophetic law. It is an easy but deceptive epigram that says a "law is worthless when there is not public sentiment to enforce it." Those who trust in this epigram reckon not with the unwearying urge that pushes the reluctant generations forward. There is a mighty educational power in a great law. Let legislators look to it. The struggle to win justice for the negro, which raged fifty years ago and which won out on the floor of Congress, is now being fought for justice to women, for the rights of the home, the demands of peace and temperance. True statesmanship is forward looking. Let us hope that there will be prophets on the floor of Congress about to reassemble.

Notwithstanding the almost universal suppression of peace news in all the would-be great "news dispensers," there is *peace* news as well as *war* news that would interest even the readers of the "Greatest Newspapers in the World" (!) of which there is a long list. UNITY is glad to help along the suppressed news. The American Union Against Militarism, with headquarters at 70 Fifth Avenue, New York City, profiting by its intensive experience, has reorganized on more constructive lines. Henceforth it is to be known as "The American Union for a Democratic Peace," and states its specific program in the sub-title, "Free Peoples, Free Markets, Free Seas, and a World Union for Disarmament." Amos Pinchot is chairman of the new organization, Crystal Eastman, Secretary, and the names of Emily Green Balch, Herbert Bigelow, John Haynes Holmes, David Starr Jordan, Frederick Lynch and Oswald Garrison Villard appear with others on the Executive Committee. A representative advisory committee of one hundred is now being formed. The first bulletin issued by the new organization says:

> The new name means no change in the fundamental policies or in the object. It does mean a change in emphasis. When we first organized, universal disarmament was a distant goal. Today the world war has brought it suddenly near. . . . Notable among its advocates are the Pope, Mr. Asquith, Count Czernin, and President Wilson.

Among the planks in its platform is one that says:

> The public discussion of war aims and peace terms, far from being suppressed, should be actively promoted by the government.

Two new books fresh from the press have greatly interested the writer. The two volumes, "Life and Letters of Robert Collyer," by John Haynes Holmes (Dodd, Mead & Co.), and "The Son of the Middle Border," by Hamlin Garland (Macmillan). These books widely differing in subject and form are still two books closely related. Both tell the story of pioneers, describe the vicissitudes of life on the border; one who had fared forth on to the frontier of religious thought, a pioneer in ideas, a seed sower and cultivator in the fields of the spirit; the other, a pioneer who grappled with unfenced prairies, faced the droughts and storms of Iowa and Dakota. One operated in the pulpit, the other on the farm. Mr. Holmes has been remarkably successful in his work. Hamlin Garland with a frankness and directness amounting almost to genius has woven out of the prosaic facts a story of the human heart, a drama of the fireside, redolent with fireside devotions, mother love and father care. The stories of these two pioneers, so different and yet not unlike, will be the preaching themes at All Souls Church on December 2 and 16 respectively and if the sermons go reasonably well they may be published in early issues of UNITY, hence we forego further comment on these interesting books. We hope enough has been said to stimulate many of our readers with the determination to make firsthand acquaintance with these fresh contributions to current literature.

No sadder comment upon the unwise and shallow censorship of the leading newspapers could be offered than in the practical suppression of two notable contributions by Dr. Charles W. Eliot to the discussion

of the most pressing problems of the war. On the 27th of August, this grand old man of the United States, clearly the most venerated educator in the land, made one more contribution to the discussion of the peace problem in a carefully written article published in full in the *New York Times*. In the October 7th issue of the same paper he elaborated still more his plan, and met his critics with a careful analysis of the situation and a restatement of his position, and these articles did not fall dead because they failed to provoke thought, but because the thought they provoked was simply censored out of the current press. Even leading religious papers, as UNITY has reason to know, refused to print discussions of the propositions of the "Sage of Cambridge." It is to be regretted that Dr. Eliot's words have not yet been made available in pamphlet form, that his reasoning might have been met, or at least his word heard. Eventually, in spite of, if not on account of, the "patriotic press" of America and the war fidelities of "religious organs," Dr. Eliot's position will be considered because, to quote his own words:

"The people propose to obtain this peace by more intelligent methods than by fighting and destruction, if the way opens thereto. The Americans are certainly humane enough to prefer to spend twenty billions of dollars in stopping the war and in repairing its damages as far as possible, provided that the war be settled justly, than to spend the same sum on the prosecution of the war, to say nothing of saving the lives of their sons. The proposed conference [which he suggested] might not improbably show the way to exercise that preference."

The Hindu Problem

We take pleasure in printing this week a very significant article on "Education in India" from the pen of W. W. Pearson, an educated Englishman, who was the secretary of Sir Rabindranath Tagore. He traveled with this poet laureate of the East during his last tour in America. The Reverend J. T. Sunderland, whose travels in the East have enabled him to keep in touch with the religious forces that impinged so forcefully upon our American life in the great Parliament of Religions, furnishes us with further information concerning this young Englishman who has resided in India long enough to understand the situation and who is big enough to estimate the Indian people, to feel the terrible wrong England is doing in holding them in subjection by the sword and exploiting them for England's benefit. For a time Mr. Pearson was a teacher in the Tagore Boys' School in Bolpur and he has published a book giving account of this very interesting and remarkable school. Two or three years ago Mr. Pearson in connection with the Rev. C. F. Andrews, another Englishman who is doing noble service for the Indian people, spent some months in South Africa investigating the conditions of a large number of Indians there who were being shamefully treated by the whites. The result of this investigation was printed on their return. Mr. Pearson is now in Japan trying to help the Japanese people to understand India, writing and printing much on Indian subjects.

Perhaps the most potent one shaft of light that England ever shot beyond its borders into darkened territory was that which carried Sir William Jones to India. William Jones went to administer justic and to settle disputes between the greedy commercial forces of the East India Company and the unsophisticated, consequently gullible natives. He had insight to see that problems which necessarily had at least two sides could not be settled according to one-sided knowledge and so he proceeded to study the lore and the laws of the natives. He organized the Asiatic Society and startled the European world by the news of a great literature, ancient laws, with spiritual insight and ethical reaches as surprising and as significant as was Columbus's discovery of a western hemisphere.

On the other hand perhaps England never shot a more malign bolt, charged with more cruelty and wrong, than the one that carried to India Warren Hastings and Lord Clive with their cold steel and relentless cannon.

Sir William Jones carried with him schools, colleges, missionaries, and sent back in turn not only ancient lore of priceless worth, but enkindling messengers of universal brotherhood, as is seen in the story of Keshub Chunder Sen, Ramah Hun Roy, Mazoomdar and their fellows, while the military pioneers left behind them a trail of blood, oppression and prolonged tyranny some of the results of which are indicated in this article by Mr. Pearson. This article is of a kind that has been "rejected" by more eminent and "respectable" magazines. UNITY may have further tidings of the present struggle in India from the pen of Mr. Pearson and his associates.

We are aware that Mr. Pearson writes from one angle only. There is "another side." Doubtless English pedagogy is of a more modern type than Indian methods can utilize, doubtless English jurisprudence and state organization is in many ways in advance of anything at the present time within reach of the vast illiterate multitudes of India but with all its excellence it is *foreign* control, government from the without. Here is one more illustration of the futlity of trying to lift a people by outside forces. In the light of history and the statesmanship based on the thought of brotherhood and not of rival interests, it is clear that the poorest home government in the long run is worth more than the best foreign government. Self

government, however inadequate, is the only true government, all other attempts are tyranny, however benignant.

India is never to be *conquered* into modern civilization. India's need is the need of the world; federation and home government, representative government, a union of the various states and interests in that vast continent of unmeasured resources. In such a federation the more of English law and culture the better because it will also secure better opportunities for local home independency and the higher and renewed appreciation of the priceless spiritual wealth of that Asia that is the Mother of Religions, the home of six of the seven great world teachers of religion.

Suspended Pacifists

Rabbi Stephen S. Wise, in the *Public* of November 23rd, speaks a word of justification for the surprising change that has taken place in so many "peace men, opponents of militarism, who seem now to belie the professions of a lifetime." One thing is certain, Dr. Wise speaks for a long list of men who have surprised both their friends and their foes. They must be given the credit of sincerity, just as the pacifists who still remain true to the fundamental assertions of the great peace advocates of history claim the right to be considered as still honest.

It is a source of regret that Rabbi Wise has no new plea to make. It is the exceeding badness of Prussia and the hopeless inadequacy of any other treatment. He, like the others, makes short work of a long problem, aims at simple conclusions to very complex situations. These suspended pacifists, among whom are such valiant leaders as Dr. Wise, Charles Zueblin, Clarence Darrow and others, used to argue from fundamental propositions. Violence was not the road to progress. War is essentially a survival of the brute in man. This assertion they sought to prove biologically, according to the well established method of evolution. They asserted in common with Grotius, Kant, Victor Hugo, Elihu Burritt, Charles Sumner and other fathers of the great peace movement, that war does not solve international problems along lines of equity, even though the right has sometimes triumphed on battle-fields, no more than did the fisticuff contest between individuals when protected by the old-time ring of citizens who insisted on "fair play while they fought it out," settle the right of the matter. Generally it has been—

> Truth for ever on the scaffold,
> Error ever on the throne.

These converted pacifists used to insist that all wars were a menace to civilization and were to be outgrown. Their conversion, then, implies an abandonment of these general principles, just for this one more battle, that it may be the last.

This tremendous change seems to be justified on three immense assumptions which history alone can clear up.

One is that the German government and its allies are so hopelessly and irremediably bad, that politically they must be disposed of as a unit. They are corrupted beyond hope.

The second assumption is that the Allies are actuated by a single motive, high and noble, their motives being adequately stated in the epigram that they want only "to make the world safe for democracy."

The third assumption, prodigious in its proportions, is that the prosecution of this war to its grim conclusion on the battle-field, will leave the earth freed from Prussianism and the hated things connected with it,—aristocracy, autocracy, plutocracy, and attendant evils. And that the powers with which the United States has allied itself will then be free to work out on the old lines of education, civic reform, and moral influences, the slow progress of the world.

The disappointment in so many trusted leaders on high lines becomes more acute when in addition to their own abandonment of the position based on fundamental principles, some of them hasten to reproach their one time fellows as slackers, traitors, etc. They impugn the motives of the comrades they have left behind.

There are pacifists who still believe that there are forces in, of and with even Germany and the Germans that are amenable to reason, millions in all the belligerent countries that are sick at heart of the war and are ready and anxious to declare for the brotherhood that exists "above the battle," if only an opportunity was given them. The real pacifists still hope that there is a fraternity of the noble cruelly violated by all the wicked machinery of destruction, and that the criminals in this wicked war cannot be reached or punished by slaughter of more innocents.

These new recruits in the army of violence should remember their one time inspirations and believe that the "laggards" they have left behind are still trusting in the gospel of love, the potency of reason and the might of right, which they deem to be the supreme law of nations as of individuals. It behooves the new war makers to recognize that there is a vast suppressed, misrepresented and unrepresented multitude who have not suspended their faith in a brotherhood that cannot be served or advanced by hatred or by the indignities born out of military necessities, which call for more blood. The *un*suspended pacifist can not believe that to drain the energies of the world into war-like channels, the manufacture of more guns and bombs, a determination to feed the men in the trenches at the cost if need be of the starvation of unnumbered

women and children, will atone for precious lives lost. Neither can they believe that to dethrone kaisers will rid the world of war lords.

We must honor the sincerity of these renegades from the ranks of the peace makers, but we have a right to ask of them a similar respect toward those who have not abandoned their faith in the universal principles set forth by the noble moralists of the world.

The pacifists war not against *this* war but against *all* wars. They dread the Prussianism that threatens to direct the forces of all the militant nations, our own included. The logic of the Kaiser is making war lords in the council chambers of all the nations arrayed against him. His logic has overleaped boundaries of cabinets and congresses. It has permeated the fraternal orders, desecrated the altars of religion, embittered friends, hardened the hearts of women and children who are being persuaded that that may be accomplished by cannon and by force which twenty centuries of Christian nurture and prayer have failed to secure, viz., an end of war.

These war lords would persuade the multitude that it is possible to shoot the gospel of love into the hardened hearts of armed nations. These multitudes are encouraged in this hope by the noble men who tell them that their old faith in the beatitudes of peace was misplaced and that the Kaiser and his colleagues have broken down the logic of the Christian gospel and the highest prophecy of Jewry. So an ever increasing number is coming to believe in the Kaiser's philosophy of "might makes right" when it comes to the settling of international disputes.

Perhaps the greatest crime the Kaiser has ever perpetrated is the mobilization of the more pacific elements in the allied nations which he fights. It is sad to number the militants in the trenches, much sadder and more ominous to take note of the mighty hosts of militants in the homes, women's clubs, in the churches, in the schools and among the little children on the street.

The Right of Conquest

The assumed "Right of Conquest" is a dynastic conception which rational society must reject. It rests on the precept that "Might makes Right" or on its sophistical equivalents, and it is repugnant to the unperverted moral sense of mankind. As war is murder on a large scale, so forcible annexation is an expanded form of robbery.

The right of a people to disregard the demands of "military necessity" and the outcome of the fortunes of war is vigorously upheld by the greatest of German philosophers, Immanuel Kant.

"A state is not a possession or a patrimony like the soil on which it has its seat. It is a human society, subject to the authority and disposition of none but itself. Since it has its own roots, to incorporate it as a graft into another state is to take away its existence as a moral entity and to make of it a thing. This contradicts the idea of the original compact, without which no authority over a people can be conceived. Everybody knows into what danger, even in recent times, the supposed right of thus acquiring territory has brought Europe. This has been looked upon as a new kind of industry."

The unanswerable argument against this "industry" lies in its fundamental injustice. It moreover threatens the very stability of society. The conquest and retention of any civilized state involves an assault on the well-being of all. The conquered people at once encounter serious interference with their manners and customs. This interference they naturally resent and this resentment intrudes on the established discipline of the victor.

Both these conditions resulted from the seizure of Alsace-Lorraine, making the region on the one hand "the nightmare of Europe" ("le Cauchemar de l'Europe"), and on the other, the "wound in the side" ("la Plaie dans les Flancs") of the great empire to which it was forcibly united.

Whatever the motive of such annexations, the results are disastrous. They lead to dissatisfaction in the smaller group and to disunion in the larger.

The argument for forcible annexation often takes this form. To guarantee future peace, a fringe of alien territory must be secured to ward off attack. "The creation of so-called buffer states," writes Dr. John Inez, "may indeed from a military and strategic standpoint serve the ends of securing the national boundary, but the experiment of securing peace by such conquest has been tried several times in history and it has failed each time. . . . Peace insurance by conquest is one of the greatest fallacies in history. It is distinctly and naturally disadvantageous to both victor and vanquished. Instead of insuring the peace it necessarily defeats that end, since out of it grows the inevitable desire for wars of revenge. . . . To make a country secure from attack is a shallow phrase used over and over again as an excuse for the crime of a large scale robbery."

The attempt at adjusting a "scientific frontier" leaves a boundary marked by dissatisfaction, suspicion and hate. A wise Alsatian once said to me: "The best boundary fortress is a contented people." But no people is contented to remain under a jurisdiction unduly extended through "an odious abuse of force."

The general law which should govern the disposition of occupied territories I have elsewhere* formulated as follows:

* Annexation and Conquest: Recueil des Rapports. Organization Centrale pour une Paix Durable, I, p. 28, The Hague, 1916.

No right of conquest shall be recognized and no military necessity to the prejudice of neutral people nor of neutral nations. No annexation or transfer of territory shall be made by force nor as a result of war or conquest. In case a problem of transfer of allegiance should concern a homogeneous civilized district accustomed to self-government, no transfer shall be made except in accordance with the will of the people, expressed by secret ballot and without duress, the base of suffrage being preferably "one man, one vote."

And in due fullness of time, one vote for each woman as well.

DAVID STARR JORDAN.

OH, SET THE NATIONS FREE.

Lord God of Hosts from out whose hand the stars are flung afar,
Our orb is rent with discontent and torn with savage war;

Come forth in mighty majesty and set the nations free,
Who grapple to a dismal end in frantic ecstasy.

The wreckage of a thousand ships are strewn about the seas,
The bombs of death pollute the breath of every fragrant breeze;

Lord God thy planet that was fair, in gory deep in grime,
Our age is one vast blotch of blood upon the page of time.

Hast thou no potent opiate where thy pavilion swings,
To calm the lust of murder within the hearts of kings?

Our joyous earth on tireless wing went singing on its way,
The widow's wail, the orphan's cry now darken all the day.

Come in thy glory, God, and bid the battle sorrows cease,
Pour on the wounds of mangled earth the healing oil of peace.

Lord God of Hosts who still hath been our buckler and our shield,
To loving bonds of brotherhood let now the nations yield.

From The November Nautilus. —*Robert Loveman.*

A Pound of Honey

When you eat a spoonful of honey, you have very little idea as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must take the nectar from sixty-two thousand clover blossoms; and to do this requires two million seven hundred and fifty thousand visits to the blossoms by the bees.

In other words, in order to collect enough nectar to make one pound of honey, a bee must go from hive to flower and back again two million seven hundred and fifty thousand times. Then, when you think how far these bees sometimes fly in search of these clover fields, often one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have a pound of honey.

—*Presbyterian.*

Education in India

In the Panama-Pacific International Exposition, the following statement was exhibited in big capital letters by the United States Government:

"The State that fails to educate dooms its children to industrial subjugation to those states that do educate. More than once have nations lost their land for lack of education."

The British have been in India for a century and a half, and yet the educational facilities which are available for the vast population of the Indian Empire have not reached a level which can bear comparison with those granted by the Japanese Government after fifty years of progress, and by the Government of the Philippines after eighteen years of occupation by the Americans. In 1873 in Japan 28 per cent of the children of school age were at school; by 1903 the percentage had risen to 90. In India at the present time the percentage is only 19.6. Bengal, which is the most advanced Province in India, so far as progress in education is concerned, has more than 90 per cent of its population illiterate. In Japan, which cannot be regarded as in any way richer than India in natural resources, the proportion of the population which is literate is over 80 per cent. Before the Civil War in America the Negroes were most of them illiterate. Now fully 70 per cent of them are literate.

But, unfortunately for India, India's children are not children of the State which governs her and which is responsible for the failure to educate. As Sir Rabindranath Tagore said in an interview with a correspondent of the *Manchester Guardian*: "Every Indian feels, and every candid student of India must admit, that you (i .e., the English) have conceived it to be to your interest to keep us weak and have discouraged education. In the laboratories you dislike us to acquire science and to pursue research."

The usual excuse put forward by those who are responsible for the slowness of this educational progress is that India is so vast a country that progress cannot be expected to be rapid. Lord Ronaldshay, the new Governor of Bengal, offered this excuse in a recent interview in which the question of the paucity of educational opportunities in India was raised. In this as in other matters such as self-government it is assumed by her rulers that "the ideal best suited to India is not so much rapid as steady progress." (Lord Chelmsford, Viceroy of India, in a recent speech.) But the vastness of India has not prevented the Government from elaborating very early an efficient apparatus for collecting taxes from the remotest corner of the great continent, or from establishing a police force the influence of which is felt in the smallest village. The real fact is that this excuse of the vastness of India is merely put forward to enable the Government to direct the revenue collected from vast India into other channels than that of education. In Baroda, a native State with self-government, it has been found possible to introduce a system of compulsory primary education as efficient as that in the progressive countries in Europe and in Japan. If the same energy and willingness had been applied in the provinces under British control as have been applied in Baroda, the people of India as a whole would not

now be suffering from a famine of education more widespread than the recurring famines of food.

Another excuse sometimes put forward for the lack of educational facilities in India is that the bulk of the population does not demand them, and even if it did, being mainly an agricultural country, the period of education is necessarily shorter than in other countries where the bulk of the population is industrial. As for the first excuse, the allegation that the bulk of the people do not demand education, it was true also of all the countries which now enjoy the advantage of a universal system of education. In those countries the system had to be introduced before its advantages could be appreciated. But as a matter of fact in India the desire shown by every class for education is a remarkable testimony to the widespread nature of the demand. People of the middle and lower classes make astonishing sacrifices in order that their children may be educated.

As for the statement that an agricultural population does not need such a long period of education as an industrial population, even that excuse does not bear close examination, for even in countries which are mainly agricultural the proportion of the population receiving only elementary education is many times greater than that in India. In France, which is largely an agricultural country, the proportion of the population enrolled in primary and high schools is 16 per cent of the total population. If we take the percentage of scholars in different countries we find they are as follows:

Norway	14.6 per cent.	...In Elementary Schools alone.
Austria	15.3 per cent.	
Germany	16.3 per cent.	
Ireland	16.16 per cent.	
Holland	15.42 per cent.	
England and Wales	17.7 per cent.	

Russia, it is true, has only 3.77 per cent and Brazil only 2.96 per cent, but even these low percentages are higher than the percentage in India.

The final excuse which is made is that India's revenues are not sufficient to bear the burden of a widespread system of education, even were it only elementary. That India is poor and already overtaxed cannot be denied, but it cannot be argued that India is poorer in natural wealth than Japan was fifty years ago. If the £100,000,000 spent out of Indian revenue during the last century, on military operations outside India for purposes of the British Empire's policy of expansion, had been spent on India's material and educational expansion, the British would today have no reason to be ashamed of the poverty of their educational policy in India. As to her revenues, the Indian public has constantly urged the Government to discourage the manufacture of intoxicating liquors, the excise duty on which provides a profitable source of revenue to the Government, and yet the excise revenue has risen steadily during the last ten years, as the following figures show:

EXCISE REVENUE.

1904-5	1909-10	1914-15
£5,295,863	£6,462,226	£8,747,740

India has always been a sober country and doubtless would remain so if the people were able to direct their own policy, and yet while on the one hand there is an insistent demand for education to which the Government remains deaf, the demand for the discouragement of the liquor traffic is met by a constant increase. The reason is simple: To encourage the supply of liquor is advantageous to the Government Exchequer, whereas to encourage the supply of education is advantageous only to the Indians themselves. Even if the large increase in excise revenue had been devoted to education there would have been some consolation for the people, but even that is not done. Always the plea is raised of "No funds." "No funds."

If we ask what is the root cause of this state of things the answer is to be found in the simple fact that the educational policy of India is in the hands, not of the people of the country, but of a European clique whose interest it is to keep it there.

It is clear that so long as the personnel of the educational service remains what it is at present, no change for the better can be expected. Even the appointment of an Indian as Education Member of the Viceroy's Legislative Council cannot improve matters, for it concedes control of the educational policy of the Government to Indians in appearance only. It is like so many other so-called concessions made by the bureaucracy, a delusive "representation." Let us briefly examine the facts.

Since the reorganization of the Indian Educational Service in 1896 the appointments made have revealed to what a disproportional extent the posts are reserved for Europeans.

Period.	Number of Appointments.	Number of Indians.
1896-1900	29	Nil.
1901-1905	56	Nil.
1906-1910	92	Nil.
1911-1916	115	Seven (?)

The division of the educational service in India into the Imperial Educational Service, which is recruited entirely from England, and the Provincial Educational Service, the members of which are appointed in India itself, in practice, and it can hardly be doubted in intention also, results in all the most influential and highly paid posts being in the hands of Englishmen. The excuse put forward by the Public Service Commission, which was appointed ostensibly to do away with just such abuses, was that the Imperial Educational Service consisted of a "corps d'élite," implying that its members were men of exceptional educational ability. We may accept the use of the word "élite" if we interpret it as meaning "chosen" rather than "choice," for it is clear to all who know the relative merits of the members of the two services that the difference consists mainly in the fact that in the one case the members are chosen because of their race, and in the other for their educational qualifications only.

That the Indian people have so patiently endured this patent injustice in the department of the Government service in which of all others the "natives" of the country might be expected to have had the largest say, is a proof that the Indians are a long-suffering people.

When we realize that the post of Director of Public Instruction in every Province is held by a European, who in many cases does not even possess a working knowledge of the vernacular of the Province the educational policy of which he directs, we see the absurdity of the position.

In the Departments of Public Instruction there were in December, 1915, only 14 Indians employed in the higher posts as against 379 Europeans.

When Lord Curzon was Viceroy he was anxious to "improve" the educational policy of the Government

of India, and with that purpose in view he held a secret conference in Simla to which Directors of Public Instruction and other educational officials as well as some educational missionaries were invited. But by carefully excluding Indians, both official and non-official, he clearly revealed the official point of view. Could a greater insult have been offered to the Indian people than for the Viceroy thus to express his contempt for the opinions of the people over whom he had been appointed the ruler?

But it may be asked why more private institutions are not founded by Indians themselves without any connection with the British Government. Experience has proved the hopelessness of the attempts. The odds are too great. Institutions started with the hope of carrying on education in accordance with Hindu ideals fall a prey to the abnormal appetite for exploitation which the Government displays in the educational as in other departments. The Dayanand Anglo-Vedic College at Lahore, the Tata Institute of Science, and the latest attempt, the Hindu University at Benares, are examples of such institutions. Each and every one, either directly or indirectly, falls under Government control. Those which resolutely refuse Government aid are able, it is true, to carry out their education according to their own ideas, but they do so under the constant and galling suspicion of Government officials and especially of the police.

An example of the extent to which Government controls or influences the policies of institutions under Indian management occurred recently in Delhi, which, being the capital, one would have expected to possess enlightened and sympathetic administrators. A school for Hindu girls received a grant-in-aid from Government. The Lady Superintendent, a European sympathetic to Indian aspirations, opened in connection with the school a library and reading room in which "Home Rule" literature was provided for the parents and friends of the pupils. Immediately the reading room became a rendezvous for police and detectives. A threat was launched against the committee of management that unless the reading room was closed or the Superintendent dismissed the grant-in-aid would be discontinued. Such is the "liberty" enjoyed by a school struggling to carry on the work which the Government has neglected. The "Home Rule" literature was not seditious but dealt with perfectly constitutional methods of agitating for self-government, but the power to withhold the grant-in-aid was too good an opportunity for tyranny to be lost by the small-minded official who possessed that power.

Enough has been said to show that the educational policy of the present Government in India needs to undergo drastic changes. Briefly to sum up the faults of the present system:

(1) It is not sufficiently widespread and does not lay enough emphasis on the crying need for elementary education.

(2) Being largely directed by Europeans who require high salaries and view Indian educational problems from the standpoint of Western experience, it is too expensive for a poor country like India.

(3) Instead of the vernaculars being used as the medium of instruction, English is insisted upon, with the result that a large part of the pupil's time is spent in acquiring a knowledge of a foreign language. This means that the period of education is prolonged and thus the expense is increased.

(4) Even the English professors who teach in Government colleges are not compelled to learn the vernacular of the students whom they teach. This results in a lack of efficiency, and still more serious in a lack of sympathy between teachers and students.

(5) The education is too purely literary in character and by its exaggerated emphasis on the student's proficiency in the English language, results in strangling originality of thought. The system produces very excellent clerks able to do the office work of the Government, but does not develop independence and originality.

(6) The number of scientific and industrial institutions where Indian boys can get a training for practical industrial enterprise is so small that much of the practical work of industrial development has to be done by foreigners or by students who have been able to afford a training in some foreign country.

(7) Any improvements suggested by Government officials generally resolve themselves into an increase in the cost of education on the plea of greater efficiency. Good buildings and expensive apparatus are no doubt excellent adjuncts to good teaching, but in India elementary education could be introduced broadcast in buildings made with mud walls and thatch.

The conclusion one is forced to in the face of the facts is that until India has self-government the faults of her present educational system are not likely to be rectified. That other mistakes will be made is inevitable, but they will be her own mistakes and not those of foreign rulers. That the people of a country of such ancient lineage and noble traditions as India should be denied the right to control their own education is contrary to the most elementary principles of liberty. Self-government in educational matters as in other respects is essential for India if she is to escape the shipwreck to which those states are doomed which fail to educate their children. Without self-government she will stagnate in the midst of a world of progress; with it she will advance in the front rank of progressive nations. The sole excuse given by a conquering nation when it occupies a foreign country is the progress and education which accompany that occupation. Indeed that progress would be the only excuse for their violence to the ideals of liberty if it were, as they say, the consequence of it. From this point of view we must judge the morality of imperialistic rule. In the case of India the statistics of education rise against England as a most formidable accusation. She is responsible before humanity for the state of intellectual stagnation in which three hundred million people find themselves placed. It is humanity and its future which claim the ending of this slavery of darkness. No longer can the highest human dignity be sacrificed to the material interests of the exploiters of a country which has been the Light of the World.

Calcutta. W. W. PEARSON.

CRADLE ROLL

Beautiful cards designed in the studio of Miss Frances Lester.

Liberal Sunday Schools take notice—

1. Benediction.
2. When You are Two.
3. Your Own Day.
4. A Birthday Wish.

Send for samples to

MRS. A. L. PENHALLOW
6341 Kenwood Ave., Chicago, Ill.

Frederick Lucian Hosmer, Hymnodist

In the year 1885 there appeared an unassuming volume published in Boston under the title "The Thought of God in Hymns and Poems." It was the fruit of two friends born in the same year and formerly fellow students in Harvard Divinity School, Frederick L. Hosmer and William C. Gannett. The book was followed in 1894 by a second series under the same title. Seldom has a handful of corn fed more souls. "The beauty and devoutness of their work," says Dr. Louis F. Benson in his recent notable volume, "The English Hymn," "at once commended it to all religious minds, and it has already become a source book for editors of all religious persuasions." Several of the poems in these volumes, like Gannett's "Where Did Yesterday Sunset Go?" found their way into wide and appreciative circulation, but a still higher honor was reserved for a considerable number of the hymns, by both writers, which won an endeared place in that treasure-house of devout souls, the Christian hymn-book.

The author of the larger number of these hymns which have become familiar is Dr. Hosmer, who has been called by Professor Henry Wilder Foote "the greatest living hymn writer." He comes of old Massachusetts stock, and remembers hearing his grandmother Hosmer tell how as a little girl she was impressed when her brother, a lad of twenty, one of the three young men killed at Concord Bridge, was brought home. Born in Framingham, October 16, 1840, Mr. Hosmer graduated from Harvard College in 1862 and from the Divinity School in 1869. He has had a helpful and esteemed service as pastor of Unitarian churches in Northboro, Mass., Quincy, Ill., Cleveland, Ohio, St. Louis, Mo., and Berkeley, Cal. He now lives in Berkeley, where he is pastor emeritus of the Unitarian Church, and here the writer has come to know him as an honored friend.

Hymn writing with Dr. Hosmer has been a labor of love. He began as a boy writing verses, but it was not until the human and divine fellowships of the pastorate moved him that the hymn became to him a chosen cup for the outpouring of his inner life. Most of his hymns have been called out by some especial experience or occurrence, and were written with little thought of any further or wider use. Ordinations, church dedications, religious and national holidays, and pastoral incidents have called them into being, but they have become permanent and priceless possessions, ministering to many in ever widening circles.

The lyric and spiritual qualities of Dr. Hosmer's hymns have been admirably described by Mr. Archibald in his article "Harvard Hymns."* He is impressed by their lucidity and their noble and dignified phrasing. Prof. Foote is attracted by "their careful construction, their simplicity and depth and the beauty of many of their lines." Dr. Julian in his Dictionary of Hymnology alludes to their "unusual power and originality." The writer desires to call attention to another quality of these hymns—the union in them of the mystical and the social notes which makes them peculiarly expressive in their appeal to present day religious life.

As expressions of mystical experience, it would not be easy to find better hymns than "The Thought of God," "Found," and especially that beautiful hymn, "Go Not, My Soul, in Search of Him." Yet Dr. Hosmer's hymns are not remote from everyday life. Their author well knew that, as he wrote:

> Not always on the mount may we
> Rapt in the heavenly vision be;
> The shores of thought and feeling know
> The Spirit's tidal ebb and flow.
>
> Yet hath one such exalted hour
> Upon the soul redeeming power,
> And in its strength through after days
> We travel our appointed ways.

In full harmony with the quiet strain of this normal mysticism are the bugle notes of the social evangel, sounding herald messages of a new social order through such stirring hymns as "Thy Kingdom Come," "The Prophecy Sublime," "The New World's Prophecy," and "Forward Through the Ages." Of the same spirit, too, is that very noble and appealing patriotic hymn written for a national festival—

> O Beautiful, my country!
> Be thine a nobler care.

If one were to uncover the true hymn-writer's secret it would lie not far from the words, "Rejoice with them that do rejoice and weep with them that weep." Not that a hymn should be in any sense tearful, but it may well flow from the fount of sympathy, which is a fount of song. Dr. Hosmer's hymns have been born, many of them, out of sympathetic response to some deep grief or joy of others. The well known hymn, "O Thou in all Thy might so far," was written on the train, following the news of the wreck of the steamship Schiller with the loss of all on board. The tender hymn "Father, to Thee we look in all our sorrow," was prompted by a telegram calling him to the funeral of a young friend at whose wedding he had officiated but a short time before. It has comforted many torn hearts. Dr. Horder writes Dr. Hosmer that this hymn has been a favorite in his church in England during the dark days of the war.

Another noteworthy trait of Dr. Hosmer's hymns is the universality and vitality of their theology. It is often said that doctrine has no place in hymns, that one of the marks of a good hymn is that it is untheological. In a certain sense this is true; in another sense it is not. As well try to keep sap from a living tree as doctrine from a true hymn. The real question is whether the doctrine is the simple, tried and true theology that is common to all Christians or not. If it is provincial, dogmatic, polemic, it injects discord into a hymn like a false chord in a tune. As Dr. Hosmer has himself said, "The conscious and definite intention to teach a definite doctrine by means of a hymn spoils it as a hymn." Not so, however, with a simple and spontaneous theology. The theology of the Hosmer hymns is such. Take, for example, the first verse of that perhaps best known of all his hymns—

> O Thou, in all Thy might so far,
> In all Thy love so near,
> Beyond the range of sun and star,
> And yet beside us here:
> What heart can comprehend Thy name,
> Or, searching, find Thee out?
> Who art, within, a quickening Flame,
> A Presence round about.

Here is the same natural dialectic of the Divine Immanence and Transcendence that appears in the well known hymn of Oliver Wendell Holmes—

> Lord of all being, throned afar.

** Harvard Theological Review*, Vol. V., No. 1.

The truth of the Divine Love breathes through all of these restrained yet fervent hymns. "All's love" is their constant refrain, and yet "All's law" is the antiphonal—as one finds, for example, in that stirring hymn, set to the tune of Luther's "Ein' Feste Burg"—

> Still loom the Sinais, rugged, grand,
> With lightning-flash and thunder.

Faith in Providence, with its incentive to filial trust, also finds place in these hymns. Nor is the truth of the incarnation wanting, as appears in the hymn—

> O Light, from age to age the same,
> Forever living Word.

There is no hesitation to link the living Word with Jesus, nor to relate him to the present and future as well as the past.

> Spirit of Jesus, still speed on!
> Speed on thy conquering way.

Doubtless this is all good Unitarianism, but it is good orthodoxy also. The fact is, there is an undertone of common faith which none can so fully voice as the true hymnist.

Besides the hymns whose dominant note is individual and social worship, there are several of Dr. Hosmer's hymns which may be called *character hymns*. They are resonant with ethical as well as spiritual impulse. One of these is the well known hymn, so full of summons to the soul, "Loyalty"; another, "In Lonely Vigil"; and a third, deeply searching and personal, "With Self Dissatisfied." Such searching summons to the inner life help to keep the mystical and ethical in that vital accord which is essential to Christianity.

Dr. Hosmer is not only a hymnodist, but a hymnologist. He has made a long and careful study of hymns, their history, structure, and adaptation to worship. In 1881 he and Dr. Gannett, assisted by Mr. J. Vila Blake, published "Unity Hymns and Chorals," and in 1911 appeared the revised and enlarged edition of the book, containing a remarkably choice selection of three hundred and thirty-five hymns and chorals, together with responsive services and prayers. It is, as the title page indicates, "A Book for Heart, Home, Church," and is characterized by rare refinement both of form and spirit. While lacking many old and well loved hymns, which most congregations would wish to find in a hymnal, it is a distinctly valuable contribution to the literature of devotion and the service of song. The study which Dr. Hosmer has made of hymns found fruition in a course of lectures on "Church Hymnody," which was given by invitation at the Harvard Divinity School in 1908 and repeated at the Pacific School of Religion in Berkeley in 1912.

Moral and spiritual integrity marks all the work of Dr. Hosmer, as it does himself. There is not a note of false sentiment or false art. All is genuine, vital, sincere. One can trust such hymns, as he trusts a true arm, to bear him strongly and securely upward toward God, and onward to a longer and truer life.

John Wright Buckham.

The Christian Register.

"The essential principles of peace is the actual equality of nations in all matters of rights and privileges."

Woodrow Wilson.

Health for the Soldier

In his address to the soldiers of the National Army, President Wilson said: "Let it be your pride to show to all men everywhere not only what good soldiers you are, but also what good men, keeping yourselves fit and straight in everything, and pure and clean through and through. Let us set for ourselves a standard so high that it will be a glory to live up to it, and then let us live up to it and add a new laurel to the crown of America."

It is not difficult to understand why this appeal was made. It marks a new and wiser effort than has been made in the past for securing the health of the soldier, and his continuous efficiency throughout the period of his service. In nearly all wars drink and prostitution have been the chief causes of the failure of the soldier to perform the duties required of him. These causes have made ineffective more soldiers than all other diseases, wounds, and death. Dr. M. J. Exner of Chicago says that it is a matter of history that prostitution follows the army. In all the European armies at the present time, he adds, vice and its consequences constitute one of the most serious, if not the most serious, of army problems. In some of these armies the wastage from venereal diseases is frightful. The reliable facts at hand show that during the first year and a half of the war one of the great powers had more men incapacitated by venereal disease contracted in the mobilization camps than in all the fighting at the front. See Social Hygiene for April, 1917.

A medical journal published in one of these countries reports that out of 3,000 patients before the war 10 per cent were syphilitic. During the first sixteen months of the war this proportion had increased to 16 2/3 per cent, and during the last eight months it has gone up to 25 per cent. Of more than 200 married women with syphilis the first symptoms were shown shortly after the husband's brief visit home. In the country referred to no effort has been made to prevent the spread of venereal disease in the army. See the Social Hygiene Bulletin for September, 1917.

It has been recently reported on the best authority that 4,000 soldiers of another of these countries were dying behind barbed wire enclosures—men who would never see war and would never have a chance to fight. Sixty divisions of troops have been withdrawn from the battle front because of their incapacitated condition from the same cause. These are the results of permitting venereal diseases to find their way into an army, and to make no effort to prevent their spread until the men are rendered inefficient as soldiers. See the *Boston Herald* for October 17, 1917.

We have no right to assume that the conditions here indicated have been confined to the European armies. Dr. Exner visited the American army sent in 1916 to police the Mexican border. He found that officers who refused to countenance drunkenness and prostitution in the camps under their control were able, in a large degree, to prevent the presence of these evils. The men were healthier than in the other camps and they were more contented. They were satisfied and pleased to be debarred from these vices, and were happy in accepting the restraints demanded. They were proud of the higher moral character of the commands to which they belonged.

Dr. Exner reported that a large proportion of the officers and medical men, however, favored vice as a means of keeping the men contented, and that they made no serious effort to abolish prostitution from the camps under their control. They contended that it was impossible and undesirable to prevent the presence of prostitution in the camps. As a result, drunkenness and prostitution found free opportunities under these conditions.

The European war, and the experience on the Mexican border, have brought this subject before our Government, and before the people of the United States. A vigorous effort is now being made to prevent the devastating results of the presence of venereal diseases in the army. It is to this effort, undoubtedly, that President Wilson refers in his address to the soldiers. The Government is attempting to make a record in combatting venereal disease, and has adopted a complete military program to fight this greatest of all disease scourges of the army. This includes: (1) Preventive and educational measures in the encampments which are under military authority; (2) the elimination by the civil and military authorities of saloons, prostitutes and other harmful influences, from a zone around each encampment, which is placed under federal control; and the substitution of healthy amusements, athletics, library opportunities, social entertainments, and other forms of recreation; and (3) the organization of community effort along similar lines in all the near-by towns and cities to which the soldiers have access.

It may be assumed that similar efforts will be made when the soldiers reach Europe, though there it will be much more difficult to control the environing conditions. Only the most strenuous efforts will make it possible to overcome the conditions which are present in all European countries.

In his book on prostitution in Europe, published in 1914, before the war began, Dr. Flexner says that the European male has nearly universally regarded prostitution as a necessity. It has been contended by physicians, and by men of all classes of society, that male indulgence was essential to health and normality. This will account for the wide extension of prostitution, and for the conditions existing in the European armies now in the field. These conditions will be met by the American soldiers in whatever place to which they may be assigned. The appeal of President Wilson, therefore, is timely and pertinent.

The efforts being made to prepare the soldiers to face these conditions wisely and resolutely are in every sense of the word desirable, if they are not to be incapacitated for the great duty which calls them to Europe.

Wars have always spread disease widely throughout the country, and crippled whole generations of men, women and children alike. It is a great advance that a vigorous attempt is being made to combat the twin evils of drink and prostitution as America enters upon the war in behalf of democracy. The abolition of the canteen and brothel are in every way to be commended. It is too much to expect that this effort will be wholly successful, and that there will be no drunkenness and no debauchery in the American army as it fights in Europe. The National Wholesale Liquor Dealers' Association, through its publicity department, reports that the American soldiers in France are to have their canteens and army saloons. A similar report in regard to a provision for the presence of brothels is not to be anticipated. Such report would not be tolerated. We may not be too certain, however, that the brothels will not be forthcoming.

On the other hand, no previous war has shown such a highly organized effort to provide the means for counteracting these evils. The methods adopted to that end will be undoubtedly continued in France or wherever our men may be sent; and not only on the part of the Government and the officers of the army, but by a large number of volunteer organizations. The large effort made for the providing of periodicals and books will serve a most helpful purpose in relieving the monotony and ennui of the soldier's life. Amusements and entertainments of every helpful and legitimate kind are also to be freely provided. The temptations are many, and they are insistent. Individual resolution and good will are not sufficient. There is also required a social environment, such as can be secured only by persistent volunteer effort. Fortunately, that effort is being provided on a large scale. If skilfully planned and systematic provision for recreations, and other offsets to hours of dreary tedium; and the holding forth to the soldiers of the need to represent America in pure and honest lives, can have any effect, as surely must be the case, we may expect our soldiers to return to us wiser and better men as the result of their great experience.

Wakefield, Mass. GEORGE WILLIS COOKE.

What will be the position of the Allies if, instead of being in possession of a clear-cut, well-considered and agreed policy, they face the central powers in Conference with all their separate interests in competition and without any accepted principles to govern their policy. There are some people who speak and write as though it is criminal to be prepared for peace. "Let us go on with the war," they say in their vacuous way, "and the peace will take care of itself." And with the imbecility of their type they believe they are uttering a patriotic sentiment. . . . In almost the last letter which he wrote from the front Professor Kettle said, "Unless you hate war, as such, you really cannot hate Prussia. If you admit war as an essential part of civilization, then what you are hating is merely Prussian efficiency." That is a profound and terrible truth, and much that is happening today reveals a deep laid purpose to make the war a victory, not over Prussianism, but over liberalism in all the world. If that purpose is to be defeated, if we are still to hug the hope that this war is to end war, it can only be done by the Allies frankly and courageously facing the problem and laying down the conditions of a peace based on the repudiation of force in the world's affairs, on the abolition of the competition in armaments, on a confederation of nations, and on the substitution of the arbitrament of reason for the arbitrament of war. *Alfred G. Gardiner.*

London Daily News, Oct. 20, 1917.

"No Treaty of Peace is worthy of the name if it contains within itself the germ of future wars."

Immanuel Kant.

At the Subscription Desk

The Editor of UNITY is permitted to have only an occasional glimpse at the subscription desk, thanks to willing assistants, but once in a while a pile of letters is laid upon his table both for his encouragement and his discipline. And we think some of this encouragement as well as discipline is due our readers, and we pass them along.

From an Illinois town:

Find enclosed money for new subscription. Your weekly has been a tower of strength to me in these days when the world is sick and tired of bloodshed yet calls for more and more.

From California:

I have been thinking for sometime that I must send you a word of love and gratitude for the little paper that comes to me every week filled with such good things that I can hardly wait to share them with my friends. I wish that I could show my appreciation in some better way than by mere words.

From Western New York:

Kindly send two copies of April 12th UNITY for which I send stamps. I wish I had the physical strength to fitly express my gratitude and pride in your magnificent messages for Peace. Your noble words are helping to put courage into our souls in this day of ghastly mob-scramble into war. If the people had not been terrified into insanity, this could never have come.

From a Rhode Island town:

Am sending check for four dollars, subscription for this year and next. UNITY is so good and helpful. I often wonder how each week such a paper is gotten out.

From the librarian of a historical society:

We would appreciate the courtesy if you would send us another copy of UNITY for last week, as the one received was mutilated in the mails. I wish to say that UNITY is one of the most valuable contributions that this library receives. I know of no paper of its kind that is so alive.

From a California editor:

I have just finished reading "Love for Battle-Torn Peoples." It is a most forcible and eloquent appeal for peace, and I am giving it all the space I can in my book notes this week. I hope that you will see your way clear to send me UNITY in exchange. I've always admired its noble stand on public questions, and will take occasion to quote it frequently.

From Brooklyn, N. Y.:

Enclosed find money order in payment of bill. I hope I may not keep you waiting so long again. We could not get along without its regular message of faith in the God in man.

From the librarian of a North Dakota A. F. and A. M. Lodge:

We have been much interested in UNITY since it has been coming to us and have greatly appreciated having it, but our budget for subscriptions for this year is exhausted, so for the time being we cannot enter it upon our lists. I certainly want to express my personal appreciation of your kindness in sending the magazine, for it has given me much personal gratification, and I have been very glad to have this opportunity to become acquainted with it. There is a sincerity and courage about it which is peculiarly pleasing, especially just at the present juncture.

From a venerable mother of eighty-five in an Illinois town:

Please send a bill of the amount I owe you. I am sorry for the neglect; I am in my eighty-fifth year and have had to be very busy, and this war has given me more duties than I can attend to as I should. I admire your paper, long may it live to give us plain truths that come from the heart. I ask you, Where is God the Father? It looks to me as if, if men were perfectly honest in dealing with one another, we would have no occasion for war. I never could see how a person could call himself Christian and expect God to forgive him for cheating and doing everything to get money, even starving children to add to his own holdings. There can be no true repentance until they take a new stand and are not stumbling blocks to the young. I have forgotten how many years UNITY has been coming to me. Send me the bill. I wish to pay all my debts.

From New York City:

In the few months since I have been a subscriber to UNITY, there have been some splendid articles. Here is a check for ten dollars for five new subscriptions.

But not all the letters are of this kind. Accompanying the above came the following two from perhaps more academic sources than any of the above. Consequently they too command thought.

From a well known university professor:

It is with keenest regret that I find the editorial policy of UNITY—undoubtedly adopted and pursued on highly conscientious grounds—so out of harmony with my own conception of the present duty of every American citizen that I cannot extend even the slight encouragement involved in a renewal of subscription and further reading its pages—and I am opposed to war.

From a Unitarian minister:

Enclosed find money order. May I ask you after above date to cancel my subscription. It has been a weekly visitor for many years. Each number contains something that more than justifies its existence. I owe it much stimulus toward the broadening of my mind and the quickening of my ethical feeling. All the more do I regret its present policy of pacifism. As President Wilson said in Buffalo the other day, my heart is with you but my head is not. You seem to have missed one of the greatest opportunities to exercise true moral judgment in a world crisis. Mr. Holmes has been telling your readers what pacifists are not. My contribution to the subject would be that pacifists are not ethically sensitive to the concrete situation by which we are confronted, but singularly insensitive, and apparently dwelling in a region of abstractions which, however admirable in themselves, are of ghastly inappropriateness at the present tragic moment.

Dear Editor:—I am sorry to so have neglected my UNITY subscription, but here at last is my check for $6.00. I appreciate every word in UNITY and shall never do without it.

Lovingly yours,

— — —.

Dear UNITY:—You will find enclosed my check for ensuing year. No publication comes to my desk that is a greater inspiration to me. I am unlike some of your subscribers who have withdrawn their subscriptions because they did not agree with you. I love you the better because of this disagreement. You provoke me to thought. I owe a debt of gratitude to any man or publication that makes me think.

Most sincerely yours,

— — —.

Pastor of an Indiana Church.

Dear UNITY:—UNITY is a great comfort to me, and it must be to many of our way of seeing things. May the Keeper of us all keep you and strengthen you to do the work that seems so hopeless at the moment, but which more than anything else needs to be done. I had to give up one magazine; it was like parting with an old and dear friend, but it was too painful for me to read it any longer. May God bless UNITY and prosper its message.

— — —.

Pastor of a California Church.

Dear UNITY:—Find enclosed five dollars. Please apply on my belated subscription. I hope to catch up in full after a while. You have been so kind in sending it to me all this time. I could hardly get along without it. You ought to publish the editor's letter to his nephew in pamphlet form. It would make the best kind of a Christmas present to the soldier boys.

Sincerely yours,

— — —.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Charles W. Casson, Francis A. Christie, Percy M. Dawson, Charles F. Dole, John Faville, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, David Starr Jordan, Newton Mann, George Grover Mills, Joseph Newton, William M. Salter, Frederick Starr, Joseph Stolz, Albert R. Vail, Arthur L. Weatherly, Charles W. Wendte, James H. West, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

THE CIVIL WAR AS AN EXCUSE.

By WILLIAM I. HULL.

One of the worst results of the Civil War of 1861 is the tendency to use it as a justification of later wars. Whenever a worthy international object is to be secured, the *military* method of securing it is justified on the ground that this was the method used to free the slaves and preserve the Union.

For example, this argument has been urged in favor of the many expeditions into Mexico which have been demanded for the worthy purposes of "preventing blood shed and establishing law and order." It was urged in 1898 in support of our war with Spain for the "prevention of inhumanity and the establishment of a republic in Cuba." Especially in the case of our present war with Germany for the purpose of "promoting democracy and establishing an international organization which will preserve the future peace of the world" the precedent of our Civil War is the chief reliance of those who seek to justify our participation in the frightful military holocaust and orgy which are debasing the record and the character of our time.

It is true that many earlier wars in history, like that of Prussia against Napoleon and our own Revolutionary War, have been used in justification of succeeding ones. But the peculiarly worthy objects of suppressing human slavery and maintaining the Union have made the Civil War of overwhelming importance to those who justify the present one. This is the case especially with members of the Society of Friends, or, rather, with those Friends who have passed the age of sixty or seventy, and whose thoughts are naturally turned backward toward the great events of their youth or early manhood as the dominant factor in their mental processes. It was even argued by one such Friend in our recent Yearly Meeting that because of their leadership in the movement to abolish slavery, Friends were in fact largely *responsible* for the Civil War.* Other such Friends answer all arguments against the present war by the definite declaration that Abraham Lincoln's way is good enough for them.

Because of the above facts, it is obviously of importance that the Civil War argument should be carefully analyzed; for, if it should prove to be fallacious, it should certainly be swept away together with many another plausible argument, and no longer be permitted to stand as an obstacle to the attainment of one of the supreme ideals of Christianity as interpreted by Quakerism, namely, the achievement of God's international purposes strictly in accordance with God's moral laws.

The character of Abraham Lincoln rightly gives great weight to his precepts and example. But in justice to what he had become three-score years ago, to say nothing of his probable development since that time, it should be stated in the first place that war was *not* "Lincoln's way." For years before he became President, he urged gradual emancipation of the slaves and compensation to the slave-owners as the right way to solve the slavery problem; and if the slavery problem had been solved in this way, as it was solved in the British Colonies and the District of Columbia, for example, there would have been no greater disunion problem to grapple with in his time, than there is in our own or at various other times in our history. It is true he yielded to the war method, partly in response to the clamorous assertion on both sides of Mason and Dixon's line that war was *inevitable* and the *only possible way;* and partly because the backwardness of the world's statesmanship in international affairs, a half-century ago, and the obtuseness of Christians to the iniquity of war, as well as to the iniquity of slavery, made the war really seem inevitable and justifiable.

As to war (then and now) being inevitable, it is patent that the asseverations to this effect of the militarists and their blind followers in every land (our own included) have greatly helped to make it so. As to war being the only possible way of attaining the worthy objects aimed at by the Southern or the Northern people, by the Germans or the Allies, this is a mere assumption, and an assumption which is as improbable as it is wicked.

No war in recorded history, so far as I am aware, has ever been entered upon without one side or the other, and usually both, declaring it to be "absolutely inevitable." Most wars, too, have been declared to be "positively the last war," and many of them have been fought—like this one—for the purpose of making it the last one. Like the drunkard who *must* take just one more drink and vows that it shall be his *last,* so each generation fights its own war, declaring it to be inevitable, and vowing that it shall end war forever. The drunkard's son can at least regard his father's example as an awful warning and use it as his own chief incentive to total abstinence; but if each successive generation, like that which has survived our Civil War, is to justify its own resort to war by pointing to the example of its predecessors, the world will *never* have done with the drunken insanity of warfare. As surely as "the only way to resume is to *resume*," so the only way to end war is to *stop fighting.*

The assumption that war—*any* war—is the only possible way to achieve the worthy objects of freedom, union, defense, democracy, lasting peace, etc., is an assumption whose parent is militarism and whose child is failure or unrighteousness. We have recently had some striking illustrations of the folly of such military diplomacy, as adopted by both sides in the present contest; and in every land and in every war, all peaceful means of settling difficulties have been defeated by a determination to appeal "once and for all" to the God of Battles. The voice of the statesman has been silenced by the baying of the dogs of war, which have been bred up constantly more numerous and more savage in every civilized land for the express purpose of achieving "civilization's aims" by means of their fangs. The peoples have become mesmerized or terrorized by the contemplation of their number, variety, size and ferocity, and of their destructive career, when once loosed from their leashes, and have stupidly yielded to the militarist or canine dictum that "whatever is, is necessary; whatever good has been achieved in the past was achieved by war; therefore, we can achieve our good purposes to-day by war alone."

. . . . .

After three years of almost suicidal effort, this war is a stalemate, a deadlock, a Kilkenny cat fight. Such counsel is the counsel of folly. Democracy never has been, never can be, forced upon any people by foreign foes; a permanent disuse of armaments never has been, never can be, caused by the triumph of armaments!—a durable international organization can never grow out of international anarchy. The only hope of civilization, now and always, is peace without victory. Such counsel is the counsel of wickedness. Whether or not the war can be made a "success," it is denounced by God's clearest commands; it is made unnecessary by God's gift to his children of the right means of settling their differences. If Lincoln were alive to-day we may be permitted to believe that he would be foremost in sounding with us the slogan, not "Lincoln's way," but God's way, Christ's way.

—Friends' Intelligencer and Journal.

JONES
DAIRY FARM

SAUSAGE
HAMS
BACON
LARD

Buckwheat Flour
Maple Sugar

If your dealer cannot conveniently supply you we will ship you direct.

MILO C. JONES MARY P. JONES
Ft. Atkinson, Wis.

Recent Publications
of the
World Alliance for International Friendship
105 East 22nd Street
NEW YORK CITY

A New Era in Human History	10
Asia's Appeal to America	10
A Comprehensive Immigration Policy and Program	10
The Pacific Coast and the New Oriental Policy	10
New Japan and Her Problems.	03
A Square Deal for China	03
The Duty of the Churches	15
The New Task of the Churches.	05
A Challenge to the Churches	10
America's Asiatic Problem and its Solution in a Nutshell	03
Total	$0.79

A package containing the above will be mailed postpaid for 25 cents.

DREXEL
Motor Livery

Telephone { Oakland 100 / Drexel 5-1288

4051 Drexel Blvd.

Pierce Arrow, Packard and Stearns

LIMOUSINES FOR HIRE

Our Rates Lowest in Chicago

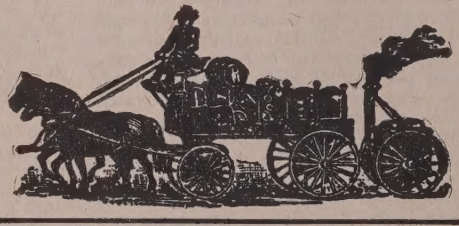
Let Us Hear from Lincoln Centre
If It Pays to Advertise

Sample Copies of UNITY Sent Upon Application

Advance Roofing and Sheet Metal Works
INCORPORATED

FRANK R. PRIEVE, Pres.
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing



GREGG SHORTHAND MEANS OPPORTUNITY

for patriotic service in business and in the Civil Service. Stenographers are urgently needed everywhere.

GREGG SHORTHAND training saves time in learning, makes expert stenographers and assures good positions to graduates.

GREGG SCHOOL is delightfully located. All rooms are light, well ventilated, splendidly equipped, and the environment the best. In the matter of personal instruction, a genuine interest in each student and in every detail that makes progress resultful, the school is unequalled.

START ANY MONDAY—DAY AND EVENING SESSIONS

WRITE or telephone (Randolph 6040) for catalogue. A visit to the school is the best way in which to judge of the many exclusive advantages enjoyed by our students. (We do not employ solicitors, canvassers or agents.)

GREGG SCHOOL
6 N. Michigan Ave., Corner Madison St., Chicago, Ill.

Schumann & Company

CLEANERS OF
Fancy Gowns and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue